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Demons that are human souls are called *glay* but the demons that are the souls of cows, water-buffalo, sheep, goats, pigs, cats, dogs, chickens and ducks are called *ts'ao*. These appear in the forms of the creatures whose souls they are. They injure people, often causing babies to die. There is a demon that comes out of caves that is called a *bo tsao*. It may change into creatures that eat people or cause pains and sickness. Mountain demons are called *glay*. To or *glay* bi and sometimes cause people to die. What is called in Chinese a *yao ch'i* 妖蟲 or a *chia ch'i* 精蟲 is the demon of a snake, a frog, or a toad, etc.

[191]

When a person is crazy or speaks in a meaningless or a silly way, it is called *glay* lo or demon talk. It is thought that the person is possessed by a demon and that the demon is speaking through him.

The gods or idols of the Chinese are regarded as demons and are called *glay* miao. The first word means demon but the *Ch'uan Miao* do not know the meaning of the second word. It seems to me that it must have come from the Chinese word for temple 廟 so that the phrase might mean "demon in the Chinese temple." Here we have a parallel to what happened in ancient times in Persia and in India. The two branches of the Aryan race became enemies and with the two hostile people the gods of one became the demons of the other.

[525]

The *Ch'uan Miao* believe that a person should not kill too many wild animals. If he does, their souls will become demons and will avenge themselves by killing him. There was a family of famous hunters named Haiung. The father with the dogs was driving the game out of the woods. A son was waiting to shoot the game on a path where they were likely to come. He thought his father was a wild boar and shot him dead. It was thought that the souls of the animals they had killed had caused this to happen.

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In the minds of the *Ch'uan Miao*, as shown by their legends and confirmed by their own statements, people may change easily into tigers, cows, fish, foxes, snakes, rats, crabs, frogs, banana trees and vines, and from these back into persons. People most commonly turn into tigers. Those whose names are Wang in Chinese and Tang in *Ch'uan Miao* Tao in Chinese and glo or black in *Ch'uan Miao* and to some extent those whose names in Chinese are Chang, frequently change into tigers and back again into human beings, but it is less common for others to do so unless a witch, called in *Ch'uan Miao* *ho ntsoong*, bewitches them. She changes men into tigers and women into witches like herself; these bewitch others in the same way. She and the women she has bewitched may look like human beings or may be invisible and more or less formless.

[554]

AKha A04
Miao AE5

/68 cont. /

A is no question of material or environmental factors, nor can
M there be any thought of influences coming from Europe.
524 Independent invention is also hardly likely in view of the fre-
526 quent occurrence of the phenomena. One is more apt to suspect
171 a common origin.

A There was no evidence of animal fights among the Akha
M and only rarely among the Meau. Only cockfights are some-
541 times arranged, but no knives are tied to the spurs of the cocks,
171 as is the practice among the Indonesians and the Thai peoples.
[525] Betting in connection with cockfights, at which the Thai often
lose their entire fortune, is unknown. Also, fights between
crickets, fish, or steers are unknown, although the neighboring
Thai in the valleys are passionately fond of arranging all these
fights.

A Children begin to perform work at the age of four among
M both the Meau and Akha. They help the mother collect fire-
857 wood (Ill. 38).¹ which they carry home in their own small wood
521 /69/ carriers, or they help their parents weed the rice fields.
[252] carry home fruits and sugar cane in their little baskets (Ill. 93).²
and while their mother turns the grindstone, they carefully pour
the rice or maize into the opening of the millstones. They tend
the domestic animals and, in the absence of their parents, guard
the houses. Boys at this age are already used as messengers,
M a particularly important task in a country where there is neither
[203] mail nor telephone service. At the age of six or seven at the
latest, the children already begin to be a definite and earnest
help to their parents, especially since tasks can be assigned
to them without having to make a check afterwards. With the
exception of the messenger service, which is done only by boys,
both sexes alike are pressed into service, and the children are
always very anxious to do their duty, ambitious, and proud
of the work performed. I never heard of a child's having
complained about work that was too hard.

A Just as there are no definite ages of the children for games.
M there are none for work. There is no general work schedule, but
857 rather an individual regard for the tendencies of the growing
561 children, which, however, do not yet manifest themselves in
461 the early years of childhood. The work assigned to the children
[See cat. 116, p 272 - ANALYST]
[" " " , p 643 - "]